THE WOMEN'S
MISSIONARY MAGAZINE
—OF—
THE UNITED PRESBYTERIAN CHURCH.

VOL. 5. DECEMBER, 1891. No. 5

WORK AMONG LEPERS AT JERUSALEM.

O Rev. J. Taylor Hamilton, of Bethlehem, Pa., Foreign Secretary of the Society for the Propagation of the Gospel, we are indebted for literature of the Moravian missions One of their characteristic features is work among lepers. Bishop Latrobe's admirable little book, presenting an account of this branch of the work in South Africa and Jerusalem, is full of interest and is in many respects unique.

Did space permit, we would gladly give his account of the founding of the Leper Home in Jerusalem, in which a special interest will be felt, but must limit ourselves to a few extracts with regard to the trials of the missionaries in charge and some of the results of the work.

When the Leper Home was first opened in 1867, Rev. F. Tappe and wife, who had been thirteen years in the Labrador mission, cheerfully consented to become "house father and mother," which positions they filled faithfully and with unremitting labor for thirteen years, when they were compelled to retire because of failing health. Their yoke fell on the worthy shoulders of Mr. and Mrs. Muller.

After reciting the early pecuniary difficulties of the Home, the Bishop says:

"Scarcely, however, were these over, when the German servant, Mrs. Tappe's only assistant, declared that she could not continue her help. She felt, she said, such a disgust for the lepers that she could not stay at any price. All representations having failed to remove so natural a feeling, Mrs. Tappe had to let her go. Other German servants were afraid to undertake the situation, and Arab girls would not have entertained the idea for a moment, as they consider service itself a disgrace.

Thus, in September, the entire work of the establishment fell on Mrs. Tappe, who was by no means of a robust constitution, and had besides lost the use of two fingers (probably owing to poison contained in the linen of the patients), and suffered considerable pain in that hand. Already, even with the help of a servant, she had often to work far into the night. What was to be done? It was clear that the worthy couple could not long sustain the burden. "Entering the hospital late one evening," wrote

Pastor Weser, "I was touched and pained to find Mrs. Tappe all alone in the laundry, one little lamp beside her, and the atmosphere of the room almost unbearable from the disagreeable smell of the patients' clothing. Not a word of complaint escaped her lips, but though she said nothing, the situation spoke for itself. What was to be done?—Only one thing: 'Go tell Jesus.'

Relief came from an unexpected quarter. A young Arab girl, Sultana by name, freely offered herself for service in the Leper Home. She had been educated in the Kaiserswerth establishment (called "Talitha Cumi") and confirmed two and a half years before. Withstanding the entreaties and threats of Mohammedan relatives, giving up prospects of good service, she at once entered the Leper Hospital, and trusting in the Lord, cheerfully preformed her difficult and unpleasant duties. This is truly a beautiful instance of the power of the Gospel, and at the same time a renewed proof that the Lord helps in the time of need.

When Sultana left the Asylum, another helper was provided, in the person of the very able German sister, Johanna Woost, who became an invaluable support to the often overworked Mrs. Tappe, and by her lively and friendly manners brought life and joy to a house avoided by many. She proved the forerunner of a series of willing-hearted nurses from the Moravian congregations in Germany, who as need arose offered to go to the Leper Home. The value of these offers must be measured by the daily toil and trial involved in constantly tending patients afflicted with incurable leprosy, binding up their wounds and sores, and ministering divine comforts to their spirits. Let one express the feeling of all:—"How gladly would my woman's heart see some healing result of my daily round of duty, but in ministering to lepers this can never be. Ah! to tend incurables is such a malady, from one year's end to another! It is not easy, and sometimes my courage is sorely tried. But, on the other hand, there is gladness in being able, in some degree, to alleviate such hopeless sufferings, and still more to speak even a few words of sympathy, and to point, in imperfect Arab speech, to Him 'who healeth all our diseases.' When new patients come in, our work is very hard to flesh and blood, more so than I can describe, till we overcome their uncleanly condition and habits. At first, they hardly know what to make of a bed, having never slept in one before. Their nights are often spent in holes of the rocks. A spoon is a puzzle to them. But by-and-by they fall into our orderly arrangements, and then they would be sorry to return to the old life outside the Home."

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We now turn to the results:

"*The Results?*—These may be regarded from two prints of view, *medical* and *spiritual.*

a. Medical.—Is the leprosy which yet lingers in the Holy Land, and is now chiefly confined to its Arab inhabitants, a sad inheritance of the disease so prevalent all through the Mosaic dispensation, and still so prominent a feature when our blessed Saviour went about Palestine doing good and healing all manner of diseases? It has never ceased in the land, in one or other form as 'a plague of leprosy,' dreaded and avoided, and so exiling its victims from society and home.

Some of the hideous features which characterized it originally, affecting not only persons but garments and walls of houses, and stamping its victims with moral as well as physical defilement, have passed away or greatly changed.

Whether or not the disease be infectious or contagious, it is unquestionably hereditary, and is much aggravated by the filthy and impure habits of its victims, when herded together in their miserable

hovels outside the gates of Eastern cities. So far as human skill has hitherto been tried, it is incurable. One who was a close observer of lepers and leprosy in the Holy Land for four years, says :— "When I see how the frightful disease lowers all the powers of the body, and deadens all the faculties of the mind, I do not wonder that the skill of even the most eminent physicians has, up to the present time, been able to do little."

Such skill has been expended on the Leper Hospital at Jerusalem, by Dr. Chaplin, and his successor Dr. Einszler, who have been indefatigable in their exertions if possible to cure, and that failing, to alleviate the sufferings and brighten the lives of the patients. It has been visited by eminent medical men, who have there studied the disease in all its aspects for a considerable time.

Even if we cannot cure the lepers, is it a small thing that we have had it in our power to cast on their miserable existence some gleams of divine and human love, and to awaken in their minds some hopes of a happier and higher life?

b. Spiritual.—The religious design of the Leper Home was briefly expressed at the outset by Bishop Gobat:—"Our constant aim is to alleviate their sufferings while they live, but our paramount object is to lead them to the Good Physician, that He may heal and cleanse their souls."

This object has been kept in view by all engaged in the work—the house-parents and nurses, the German pastors who have been indefatigable in watching for the souls of these afflicted ones, and the Arab evangelist, who visit the Home twice a week to read the Bible, and to pray and converse with the lepers.

What, then, has been the result of this concert in work and prayer? For several years they seemed to labor in vain; yet now and again streaks of light cheered the dear workers with hope of day-dawn. Thus, in 1873, the missionary wrote:—"Owing to the deadening influence of leprosy on the mental powers, we have not succeeded in teaching any to read who had not previously learned, yet the Word of God brings forth fruit, even in such degraded beings. This year all the five Christians begged me to admit them to the Lord's Table. Finding that the candidates had an intelligent knowledge of the meaning of the ordinance, I could not refuse the request. The service was very impressive. Joy beamed in their faces, and they could not restrain the expression of the happiness they felt, in such exclamations as, 'God grant your petitions,' 'Thank God,' 'The Lord bless us.'"

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"The story of some of the female patients affords an illustration that our House of Mercy has become the gate of heaven to several of its inmates. In the spring of 1874 three girls were admitted. Hassne, then only ten years old came from the Kaiserswerth Orphanage, called "Talitha Cumi." Fatme, who was fourteen years old, had been an inmate of Muller's house at Bethlehem. Lative, also fourteen, was sent by the Russian authorities from Aathshalei, and was a nominal Christian of the Greek church. All three were in the early stage of leprosy, but as yet their mental powers were not much impaired. The two former, who were Mohammedans, knew Arabic well, and had been taught to read and write in German. Under their instruction Lative learned to read the Bible and Arabic tracts. The reference of the good house-father Tappe, to their early days in the Home, is very touching: "As their fingers have not yet become stiff, they willingly help in housework, and as their voices are not yet hoarse, they go about singing hymns which they have learned in the before-mentioned excellent institutions, or from Sister Johanna and Sultana, our Arab

maid. Really it teaches one contentment to see them so cheerful, remembering that they must look forward to a life of suffering, in which every year must be worse than its predecessor. Poor girls! their sisters would think twice before they offered them a hand, nay, their own mothers could scarcely bring themselves to kiss them, and they are denied all those caresses which are amongst the blessed memories of our childhood homes. We rejoice in the hope that our endeavours to bring these afflicted little ones to the Saviour have not been in vain."

In June, 1875, Smikna, a modest, lively girl, about Hassne's age, and of Greek parentage, came from Ramallah, a leper-stricken village, from which we had already received three other patients. The little group of four happy leper girls became close friends, helped each other in scripture lessons, and ministered to their fellow-sufferers in the women's ward. In the latter end of 1878, a poor woman named Chesne (far advanced in leprosy) came to the Home. In her sore trial she yielded to the teachings of God's Holy Spirit, and attained to a knowledge of herself as a sinner, and Christ as her Saviour. During her last illness she was reduced to a pitiable state, and the effluvia from her sores became almost unbearable. Lative, however, insisted on sharing her room, and though herself a great sufferer, waited on her with loving self-sacrifice. And she had a reward, for just before Chesne died, she said to Lative, who was trying to moisten her parched lips, "Oh! let me alone now, I am no longer here, I am in a more beautiful place, where everything is beautiful, so beautiful!"

Did this scene occur to the girl-nurse when five years afterwards her own hour of trial came? Surely *then*, in her ear the compassionate Saviour whispered, "Inasmuch as ye did it unto one of the least of my sisters, ye did it unto Me."

In 1883, both Lative and Fatme were admitted into the Home, where no inhabitants shall say, "I am sick." It was sad to watch the change which year by year made, as leprosy cramped their limbs, choked their voices, and corrupted their bodies. But it was comforting to see how they were being purified in the fire, and made ready as vessels for the Master's use; for though no human skill could remove their leprosy, the blood of Jesus Christ applied by His Spirit could not only cleanse them from all sin, but claim for them admission into that holy city where there shall in no wise enter anything defileth.

Fatme was first called. Her last sufferings were intense. From her crippled feet portions of bone came away, and one leg was an open sore from knee to ankle. But her Saviour was always with her, and when she was reminded how He suffered for her, tears rained from her eyes, and she summoned courage to hold the beginning of her confidence steadfast to the end.

Lative did not long survive her friend and companion of nine years. She was leprous all over, but most affected in her eyes, and a fall down stairs resulted in a festering wound that could not be healed. But the Lord, who loved His sorely-tried child, used these chastenings to draw her closer to Himself. Happily, she understood his design, and acquiesced in it, and so, casting herself on Him, and Him alone, she departed in peace.

Smikna is now the only survivor of the four leper girls; Hassne died in 1888. In spite of medical treatment her corroding sores spread, destroying her countenance and injuring her throat so much that she was almost unable to use her voice. While she could, she continued to tell her fellow patients of the love of Jesus. Presently she lost her sight also, and in these sore trials she murmured at times, but learnt resignation from the

consideration that her Saviour had suffered on her behalf. When asked whether she was afraid of death, the poor sufferer raised her mutilated hand and feebly replied, "No; for Jesus my Saviour will receive me in heaven where there is no pain and no sorrow." Presently she cried with great joy, "I am saved, I am saved! the blood of Jesus Christ, the Son of God, has washed me from all sins, Oh, He has pitied me with a great compassion of which I am not worthy!"

If there were no other fruit of this labor of love than the cheerful lives and happy deaths of these young women the reward would be ample. But these are only a few of our lepers, who have returned to embrace the feet of their Saviour, and to glorify God in songs of deliverance." * * * *

We quote the following from an account of a visit of Pastor Blum, of the Fifth Moravian church, Philadelphia, to the Leper Home, which is published in *Periodical Accounts* for September 1891:

"Many a touching scene has been witnessed at that door, which is always open to such sufferers. Not long ago there stood there a poor mother with a leprous babe. She could no longer keep the little one and had been directed to bring it to this house of mercy. With streaming tears she kissed her afflicted child for the last time. Then trustfully placing it in the hands of the "house father," she turned and went away.

Dr. Blum says that our hospital is the only institution in all Syria and Egypt where lepers receive food and lodging, and care and nursing. The house is large, and could well accommodate double the present number of lepers. So the twenty patients, now there in all the stages of the dread disease, have ample room in the clean, plain, comfortable quarters assigned respectively to the men and to the women, In the men's sleeping apartments there are four beds in the corners. One of these was occupied by a boy named Mohammed. and among his treasures the visitors noticed a toy rabbit.

Br. Blum entered into conversation with some of the patients, and soon heard from their own lips that the God of all comfort had given them consolation amid their pains and sorrows. A poor disfigured man, whose nose was eaten off by the leprosy, said, with a touching gesture, "The Son of Man has come to seek and to save *me*." One of the women knew some German. She was going about on crutches, for the dreadful malady had eaten away her right foot. "You are in pain," said the visitor. "Well," she replied, "when the weather is cloudy I often have great pain; but I do not mind, for I am treated so kindly." Then she went on to say that she had learnt something in that house which compensated for it all. "I have been told here of the love of Him who died for us over yonder in the city, and I am not going to be a leper always; I am going to wear a crown." "

OBSTACLES TO THE PROGRESS OF CHRIST'S KINGDOM.

Read before Sidney Presbyterial Society and published by request.

CHRIST'S kingdom is making comparatively slow progress, statistics showing us that but one out of fifty is saved. There are sixty thousand ministers in America, and the average conversions are two to each church annually during the last quarter of a century.

Christianity has penetrated the wilds of many heathen countries, the rulers of which show mercy and protection to

the missionaries; the doors of great nations are open to receive the gospel; the Bible has been translated into all the principal languages of the world and yet Christ's kingdom has not come.

At times we are astounded at the powerful force of satan's kingdom as we see the overwhelming advancement of wickedness in the world. Is God's hand shortened that it cannot save? or his ear heavy that it cannot hear? We believe the obstacles to the progress of the kingdom of Christ in this world are not of God, but in ourselves, in the whole church. These obstacles we should endeavor to know and remove. In the church there is a great lack of faith which is one cause. When Jesus was in Galilee he did not many wonderful works because of their unbelief. God has promised that whatsoever we ask in faith believing, we shall receive. Elijah was a man subject to like passions as we are, and through his prayer there was neither dew nor rain for three years and six months. Again he prayed and the heavens gave rain. Do we approach God with the faith of Elijah when we pray, "Thy kingdom come?" Do we come believing that we shall receive an answer to our petition? Though we use the means to carry on the work, we lose the blessing in that we lack faith to receive it, for "according to thy faith so be it unto thee," and, "this is the victory that overcometh the world even our faith."

Worldly conformity of the professed Christian is another obstacle. Christ's injunction to the Christian is, "Be ye separate" from the world, yet it is painfully true that often the line of separation has become so dim that professed Christians are not known by their spiritual walk and conversation, but by the fact that their names are on the church roll. Their highest ambition in spiritual matters is to obtain a respectable amount of religion that they may be saved, for they are really anxious to escape the eternal doom which is the inheritance of the unrepentant world. Parents who are professed Christians tolerate and encourage; yes, and indulge themselves in worldly amusements that alienate their own hearts and minds, as well as those of their children, from the Lord's work. The mother's time is often taken up with the pleasures of the world while the sons and daughters are left to entertain themselves. You are shocked to hear this said of professing Christians. I am sorry to say it is true of many. Parents that should be a guide and example to their children in spiritual mindedness, are living for pleasure regardless of the stumbling-block they are putting in their way. It is not difficult thus to trace the decay of public morals, the fearful prevalence of irreligion and the low state of godliness in the church.

"The grace of God that bringeth salvation teaches us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present evil world." How often the world says there are just as good people out of the church as in it, and judging by the example of many the statement has a semblance of truth. Do we let our light so shine before the world that they seeing our good works may glorify our Father which is in heaven?

Bunyan has truly said, "The soul of religion is the practical part." The walk of the godly man has a powerful influence, and it is said in regard to the missionaries in heathen countries, that the heathen are influenced and led to accept the religion of Christ as much, if not more, by what they see in the lives of the missionaries than by their preaching.

Spiritual deadness is also an obstacle. The professing Christian may be conscientiously attentive to all religious ordinances, stand reverently in the temple of God, engage in prayer and be

liberal with his means in the support of the gospel, and yet be spiritually dead. Paul says, "For me to live is Christ," and what the church needs to-day is more preaching Christ, and more living Christ, and then we may expect Christ's kingdom to come more rapidly in the earth.

Sabbath desecration is a serious and common obstacle. The Lord has set apart one day in seven to be a holy Sabbath to himself. Then the cares and toils of the week are to be laid aside. But instead of the Sabbath being observed as God appointed, it is profaned by business and amusement. The Sabbath in Christian homes is desecrated by visiting and pleasure, persons excusing themselves that after attending the public service they are at liberty to spend the remainder of the day as they please. But the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words, then shalt thou delight thyself in the Lord." What a departure we have made from the Sabbath of our fathers, when the whole day was kept strictly, none from the eldest to the youngest engaging in the least merely worldly amusement, but the whole day being spent in public and private worship. The young often felt that the yoke was heavier than they could bear, but this yoke of Sabbath desecration chafes and burns into the very soul. Give us the former; save us from the latter. "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

LIZZIE E. ALLISON
Findlay, O.

SISTER BECKET'S SOLILOQUY.

"Prof. Christlieb estimated that every missionary sent out to the heathen creates a trade with civilized lands worth fifty thousand dollars a year."

That item pleased Seth wonderfully, and awoke what he thinks is a missionary spirit within him. He was ready to sing, "Fly abroad, thou mighty gospel," flattering himself that he was really interested in the heathen, when all the time it was the dollars he wants to have fly. I wish these dollars would fly, and land in our missionary society. I have worried a sight over our debt, and what is said in the *Helping Hand* about having to say "No" to the real needs of the field and to the overworked sisters when they ask for helpers. They are talking about a self-denial week in our church, to give what they go without seven days. I am going to join in, but cannot tell where the self-denial is to come. Seth says money will be plenty someday, then he will let me have some to give; but it would have to be wonderful plenty for Seth to give much. I have been hoping and meaning to go to the annual meeting in Albany this year, and was to go this very week to buy a new dress, so's to get it made in season. Most of the sisters look real smart at these gatherings; that's right enough if they can look smart and help lift this debt off too. A woman feels more easy as to her manners if she looks pretty slick. I've found that out from experience. Now my dyed cashmere is good enough for our village. I really don't need a new dress if I stay at home,—not but what I want one, all the same. But—well—I'm *not* going to buy one, and I will give the twelve dollars to the cause. Laury Ann lives in Albany,

and she offers to pay my fare if I will go to the meeting, so there will be no money out. I wish all who can't go would send to Miss Clarke the cost of tickets. I mean if they can afford to go but lack interest, or something keeps them at home. There are lots of women who can go, but don't, I wish they'd send what it would cost'em.

It is nice to go and meet the sisters, and get inspired up to work, as it were. When you hear all that's going on, and see the missionaries, you see how narrow and stingy you've been, and selfish, too. Lots of sisters are worrying about the debt; it's a pity they didn't begin earlier in the year. There's Sister Brown, she is worrying a little and hoping a good deal that a big legacy will come in the last minute. She don't just want to pray that legacies will come, 'cause that looks like wishing the rich sisters would die off, so's the living ones could hold on to their money. I tell her we live ones must give as well as work, not expect dead sisters to carry the burden. I didn't begin to worry and plan early enough in the year. I intend to turn over a new leaf. For one, *I am going to worry and plan for next year's pinch just as soon as the benediction is said in Albany*, and set up a *pinch box* when I get home, to drop in an extra penny over and above what I give regular, for next year's debt or fear of one, so's to have a calm and heavenly frame all along. There's Seth coming home. I must get tea; he won't think I have a true missionary spirit unless his tea is biling hot, and victuals to his mind. He's all the time telling that the home must come first, and when we have all we want, if there's anything left he don't mind giving the heathen a lift. Poor, benighted Seth!—*The Helping Hand.*

THE HEATHEN WOMAN'S PRAYER.

BY MRS. C. C. THAYER. (Published by request.)

A heathen woman lay dying,
From wasting fever and pain;
And death's damp dews were gathering
On her brow like mist of rain.
Beside her a Christian sister
Sat, holding her icy hand,
And whispering words of comfort,
Of rest in the better land.
She told her of Christ, our Saviour,
Who died lost sinners to save;
Who left his bright throne in glory,
And triumphed o'er death and grave.
The weary eyes slowly brightened,
As these words of wondrous love
Fell into that heart of hunger,
Like manna, fresh from above.
"And is this for me?" she faltered,
"This Saviour, so kind and good?
Did he leave his throne of glory?
For me shed his precious blood?
Will he save a dying heathen,
One steeped in darkness and sin?
Will his blood cleanse my uncleanness,
And for me a mansion win?"
"For you, dear sister, he suffered;
For you, bore death on the cross;
That he might bring you this blessing,
All else he counted but loss.
All who thus trust in his mercy,
Shall surely find pardoning grace.
Believe in his name, my sister,
And soon you will see his face."
And there in the gathering darkness
With the Angel of Death close by,
That dying heathen woman
Sent up her piteous cry:
"Saviour, I am weak and sinful;
Help me while I pray to thee!
Cleanse my heart, oh, cleanse me wholly,
Let me from all sin be free!"
Here she paused; her breath grew shorter;
Faintly burned the lamp of life;
And the soul seemed surely passing
From this world of sin and strife.
But the brown and shrunken features
Lighted up with wondrous love;
For the eyes, once dull and lifeless,
Saw the unseen things above.
But a moment—then the vision
Seemed to vanish from her sight;
And the millions of her sisters
Pleading for the gospel light,
Seemed to pass in slow procession;
Then, with strength not born of earth,

Her whole life went out in pleading
For these souls of priceless worth.
"Far across the waste of waters
Christians live, who love thee, Lord;
Send, oh send them to my sisters,
That they, too, may learn thy Word.
Send them quickly, for they're dying,
Those for whom the Christ hath died;
Worthless idols long they've worshipped;
They know nothing else beside.
"Hear, oh blessed Saviour, hear me!
Bid them hasten, with all speed,
To the Christless millions dying—
Dying full of sin and need."
Here she ceased. The prayer was ended,
Death set free the prisoned soul;
And the friend who sat beside her
Knew that it had reached its goal.
"Send me, Lord, for I am ready."
Here and there we hear the cry;
"Let me bear the gospel tidings
To the millions ere they die."
Shall we stay them? shall we hinder?
Are there Christians here who dare
To hold back a child most precious,
Who has heard that dying prayer?

Missionary Correspondence.

RE-OPENING OF SCHOOLS AND ZENANA WORK IN CAIRO.

CAIRO, EGYPT., Oct. 1, 1891.

ANOTHER vacation has passed and another year's work has begun, though with the forces somewhat reduced.

All were busy when both Miss Smith and Miss Conner were here, and their going away at the time when numbers were so limited, filled those left behind with forebodings as to the welfare of the work in their respective districts.

But at present the various departments are all superintended, it may be with strain on the energies of those who have undertaken the extra work.

Mrs. Watson has charge of the district formerly superintended by Miss Smith. The school and zenana work closed the first week in July, and opened again about the middle of August. The school keeps up as usual but not without the expenditure of much of Mrs. Watson's time and strength.

She has the general oversight of the school, its planning and teaching too. She conducts the weekly prayer-meeting for the women, keeps sight of the Bible teachers in their work and visits their pupils, besides visiting the school girls in their homes.

When girls are absent from school a day or two it is expected that the missionary in charge will call to inquire about them. A servant may have been sent to inquire but not much notice is taken of that. In a school of one hundred and thirty girls there are a good many demands for that sort of mission work.

Mrs. Watson held the fort during the summer months and did it without much lagging notwithstanding the great heat she had to contend with.

It will not be long till the reopening of the Theological Seminary, and we are wondering how she will manage with the additional responsibilities, as the domestic department of it has heretofore been under her care.

The number of students is no longer six or eight or ten but is at least twenty, which means activity in several lines of work, but "sufficient unto the day" etc.

In the Kollaby district where Miss Conner labored, Mrs. E. M. Giffen is superintending in her usually enthusiastic manner. At eight o'clock she rushes off to open the school, hears her class and starts the wheel moving for the day. Then she returns to the mission building and teaches a class in the girl's school. After that she has her own lesson in Arabic, and then teaches a class in the boy's school till noon when she

teaches the girls singing or calisthenics for a quarter of an hour.

She is president of a Temperance Union and a missionary society. Some of her afternoons are given to house-visiting with the Bible teachers in her district.

She also does what she can for soldiers and other young men in Cairo, in keeping them away from places of temptation.

Mrs. Jno. Giffen is the stay of the girl's boarding school; at least, she is the one looked to for the staff of life. She manages the culinary department with the system and economy peculiar to herself. Nothing short of doing things the best way will be acceptable with her.

At a glance one might think hers a light task, but when taken in consideration the thought required to plan for and order food for twenty-six persons every day, and keep an account of the same, it is seen to be no trifling thing.

She also conducts the weekly prayer-meeting for the boarding school girls in order to allow me a little time to visit among the women. That work has been sadly neglected in this quarter, and we shall be glad when Miss Thompson returns to revive it again.

The schools are filling up and the attendance promises to be about as usual. The Kallaby and Esbykieh schools opened September 1st, and a surprising thing about all the schools is, that there are teachers enough for the work.

This is so unusual that it deserves special mention, for it certainly is a special blessing.

However there has been a good deal of indisposition among them,—sore eyes, fever and biliousness. The ladies have been touched with infirmities too, but all are at duty again, and as the weather gets cooler there will be more vigor and activity.

Yours in the work,

A. A. BROWN.

LETTER FROM EGYPT.

THE DAHABIAH "IBIS," Sept. 25, 1891.

DEAR FRIENDS:—

After a two months rest in Ramleh we are again on our Mission Dahabiah. We have not been making many visits so far. Dr. Harvey having been appointed to spend a year among the stations along the river, will have the Ibis after his arrival. Our time therefore being short, we cannot undertake to spend much time in visiting stations outside our own district.

Our first stop was at Maghagha, one hundred miles from Cairo. At the last meeting of the Association, Mr. Ashenhurst was located here. We stopped and met him, he having gone there to rent a house for a residence. It is a very desirable location for a missionary. There is as yet no congregation in the place, but in a radius of thirty miles twenty five congregations can be reached.

We next stopped at Minieh, two-thirds of the distance to Assiout. It is a large city and has a church of sixty-five members. Rev. Hanna Bishai, the pastor, is away from home under very trying circumstances. He is troubled with an eye disease, which leads his friends to fear the result may be very serious. His wife is a very efficient helper to him, she having been educated in the Girls' Boarding school in Cairo, and afterwards was a teacher in Assiout. Leaving Minieh on Saturday afternoon we went on to Abou Kerkass to spend the Sabbath. The Sabbath services were largely attended. It makes one sad to see the condition of the women in many of the village stations. There were about one

hundred of them present, and I think fully half of them had small children ranging in age from less than one month up to two years. Only a few of these little ones appeared to be well and strong. One poor woman who sat near me had a very sick child in her lap, which seemed to me to be liable to breathe its last at any moment. Its little face and hands were the color of the ground upon which the mother was sitting. I suppose it had been months since the child had been washed. While I talked with her the tears were running down her cheeks. She wished me to give her something to help the child. I felt like telling her that a bath would do it more good than anything else. But I have found from past experience it does no good to tell them to wash a sick person. They think for a sick person to touch water is an unfailing cause of death. I was very much surprised to find that none of the women had psalm books. I could not help feeling provoked, for I supposed that the men in their selfishness had taken all the books for themselves, but when I enquired into the matter I was told that none of the women could read and therefore books were of no use to them. Any effort that one can make to improve the women as regards cleanliness, the care of their children, or in fact any of their household duties, bears but little fruit as long as one has access to them during a short occasional visit only. It is only by continued teaching and example that there is hope of improving the condition of these poor creatures.

On Monday morning we continued our journey to Assiout, where we found all the schools in operation and work going on very much as usual. The circumstances of Miss Kyle's absence from her work are very sad. She went to Ramleh as usual, for her summer vacation. She had not been feeling well for some time, but had no idea that she would be compelled to return to America, and from her work for perhaps a whole year, if not even longer than that time.

Miss Work was appointed by the last meeting of Association to go temporarily to assist at Assiout in so far as she can, considering her chief work must still be the study of the language. Mrs. Alexander has succeeded in making arrangements whereby her children will receive instruction, and at the same time she will be able to do a considerable amount of mission work. Her afternoons are to be spent in school work and house visiting. I believe she has also taken the oversight of the Khayat Girls' School, a school in Assiout supported by a wealthy native family.

We left Assiout on Monday the 21st, and arrived at Ekhmeem the next day. After spending a night here we went on to Girgeh on Wednesday. At this place there is now a very successful boys' school being carried on. One hundred and ten pupils are in attendance. For some time after the school was opened it suffered very much from the strong and persistent opposition of the Coptic priests. After having for some time only twelve pupils it was once almost entirely broken up. Later the condition of the school improved somewhat. About six months ago the services of Marcus Makhiel were secured as a teacher. This man has had several years experience, having been for some years at Koos and afterwards at Assouan. During the past three months the number of pupils has doubled. An influential citizen of the place, who has been largely instrumental in the success of the school, has for some time been very anxious for a girls' school. As we were on our way down the river some four months ago, this man assured Mr. Murch that he was ready to be responsible for the entire salary of a female teacher if the mission would only furnish one. It

is difficult to get girls even of those who are competent to go to villages other than their own to teach. For this reason it was not possible to accept the offer. Very many of the people of Lower Egypt think of the upper country as inhabited by an entirely different race of people. We have never been able to get a female teacher to come to Luxor. To get to the Upper Country is considered by many as equivalent to banishment. Just lately I made an effort to get a teacher that we might be able to carry on a Girls' School regularly at Luxor. A girl who has been trained largely, if not entirely, as a charity pupil in one of our mission schools was available. When she was asked if she would go to Luxor as a teacher, she threw up her hands in horror. She asked, "Are the people there like us?" *i. e.* like the people of the Lower Country. "What do the people look like?" Such were the questions she asked. Such questions had to be answered before she could come to a decision. At last she refused to go. I felt that the girl, having been trained without much if any expense to her people, should have considered it both a privilege and a duty to aid in the work when she had the opportunity. But it was no use to urge the matter. There are, it must be admitted, difficulties aside from the unwillingness of the girls in the way of sending them to the villages to teach. But I have long felt greatly discouraged over the fact that we have never been able to carry on a Girls' School in Luxor because we cannot succeed in getting a teacher.

The Boys' School at Guirgeh now being so large, an assistant is required for it. Happily a young man, who is married and whose wife was formerly a pupil in the Girls' School at Assiout, is available for the place. If he goes his wife can be employed to teach the girls. Mr. Murch completed an arrangement yesterday evening whereby the man above mentioned agrees to be responsible for her entire salary.

The teacher of the Boys' School and his wife are both members of the church, but while here they are deprived of church privileges. We had intended leaving yesterday morning, but he asked Mr. Murch to remain another day and hold communion, as they had not been present at one for a long time. For this purpose we remained a day longer. Last evening the Sacrament of the Lord's Supper was dispensed, six communing. We were all strangers in the place. May all who feel interested in the work in this city, which has for so long held out against all our efforts, earnestly pray that now the door having been so widely opened to educational work, may soon be opened also to the preaching of the gospel.

MRS. CHANCEY MURCH.

CHURCHES AND PARSONAGES.

What is being done about churches and parsonages? Of course all the readers of the MAGAZINE wish to know.

Well, not as much as we would like, for the Board can give only as it receives. But still there is enough to encourage us to do more.

In the Presbytery of Beaver Valley the Elwood church has just been completed and dedicated. Elwood is one of the new towns which are springing up in the region of Pittsburgh, as if the whole country were new. It is a few miles from New Castle on the Pittsburgh and Western road, and about one mile from Wurtemburg. The house cost about $2,700, and is a little gem. Every one is pleased with it. The congrega-

tion is not yet organized.

The building of the Pueblo mission church has been delayed, but the plans have been adopted and work will soon begin. The building will be of stone, as stone is as cheap as brick in that city.

In Oakland, Cal., the missionary is diligently at work. The services are still held in the old place, but as soon as the money can be raised the church will be undertaken.

Brother Logan writes as follows concerning the Tacoma mission: "I was very favorably impressed with the little mission that is now organized there. They are people of character. I am not speaking too strongly when I say that if you give them a good church home, there is as good a congregation as Portland was a few years ago. The people whom the missionary has gathered around him are all intelligent in their adherence to our church, and have a good deal of enthusiasm." A very desirable lot has been selected, and its purchase authorized. The cost will be $3,750.

In Seattle, also, authority has been given to purchase a lot. The price to be paid for it is $5,000. Of this mission Brother Logan, after a visit, writes: "Brother Johnston is doing well in Seattle. The lot selected is a good one, and, as prices go in Seattle, is a bargain. They have a most excellent people. The prospects are favorable."

The North-Side mission in Columbus, O., is making good progress. Services are held every Sabbath, but the meetings are in a very inconvenient hall. The Board is now negotiating for a lot, and it is hoped that the mission church will be erected this autumn. The lot in view will cost $2,750.

The Altoona, Pa., mission gives much encouragement. The permanent location for the church has not yet been determined, but the probable place is the part in which the services are now held, that is, the North-eastern part. The lot will cost from $2,500 to $3,000.

These figures show why there is so much urgency for liberal contributions for this work. The churches are not expensive, but it requires large sums to secure the lots in these growing cities.

But on the other hand it should be remembered that it is because of the organized work under the Board of Church Extension that we are able to establish these missions. For a long time we were kept out of the large cities by our inability to buy the necessary property.

Many other places are seeking help to build churches. What shall we do for Wilmerding and New Wells, on the Pennsylvania road, and Kensington, on the Valley road, all manfacturing towns?

As to parsonages: The women's board have undertaken two important ones. At Colorado Springs, Col., it became necessary to secure a home for the missionary. There is no room on the church lot, and so another was bought, and the house is now under way. At Findlay, O. there is room for a parsonage on the church lot, so that the building can be built very economically. This work is also under contract. The members of the societies may be assured that in both these cases the Women's Board is acting very wisely.

Fowler, Cal., is in the great San Joachin valley, a few miles from the town of Fresno. We have a very enterprising mission there, but here is what is said about it by Dr. Gibson: "*A parsonage is simply a necessity*, if brother Lynn (the missionary) is to bring his family to Fowler. If he can't have his family he does not propose to stay himself, now what is to be done? *They can get no suitable place in Fowler to put a family into*, and they cannot house themselves on the members of the church." The readers of the MAGAZINE can appreciate the necessity for help in this case, and there are others like it.

The Board has prepared a little manual

of its work for general distribution. The Corresponding Secretary of the Women's Board, Mrs. H. C. Campbell, has sent copies with a circular to the officers of the missionary societies. Is it too much for me to ask that all consider her appeal, and give liberal help to this work?

November 4, 1891.

A. G. WALLACE, Cor. Sec.

STEAM SHIP "BRITISH PRINCESS."

Oct., 19, 1891.

DEAR FRIENDS:—

We are nearly at the end of the first part of our journey, and, strange as it may seem, we are almost sorry. We have become well acquainted with each other, and the captain and officers of the vessel have attached themselves to all of us by their kindness and care. It would be very nice if we could all go on together to the end of our journey.

We have enjoyed the voyage although, in some respects, it has been a disagreeable one. Though we encountered no storm, yet we had a rough sea and a great deal of rolling and pitching of the ship. All of the new travellers but myself were sick, some of them very sick; only three of the experienced ones escaped, so I am especially proud of my good fortune. I think I owe my escape very largely to the fact that I kept on deck, let the weather be what it would.

Services were held in the saloon on both Sabbaths, Dr. Harvey preaching the first Sabbath, and Mr. Anderson yesterday. Friday evening and last evening parayer-meeting was held with the steerage passengers. Most of them are Roman Catholics, but they received us kindly, and some of them have attended our services and come into evening prayers.

We have all suffered more or less from cold although we considered ourselves well provided with wraps. But such penetrating winds—I doubt whether anything could wholly protect against them.

Often do we speak of the dear friends back in America, who, we know, are thinking about us and praying for us. You shall hear from us as we go on our way. Yours lovingly,

MARION M. EMBLETON.

MESCALESO AGENCY, NEW MEXICO.

Oct. 28, 1891.

We are here under government appointment, in charge of an Indian boarding school, Mr. Bell as superintendant and I as matron. The days are busy ones and our hands are full of work, but our hearts yearn for these poor people. The Apaches, you know, are among the lowest of the tribes; they are all here on this reservation, supported by the government and without any kind of religious instruction.

Of the fifteen little girls in my care not one has been taught to pray except the simple "Now I lay me," which I have taught them at night. I thought I was interested in missions, but this is all absorbing. It is degradation and ignorance, more than criminal wickedness, that make up their deplorable condition. These little girls will all be sold as wives ere they are grown, each bringing so many ponies.

There is a small Sabbath-school at the school building, which the children are required to attend; but most of the government employes are irreligious, indifferent people and the laborers truly are few. Among the old Indians there is no one to teach or preach. "How can they believe in him of whom they have not heard? And how can they hear without a preacher?" The government has done great things in providing physical and intellectual accommodations, and Gen. Morgan a noble work in raising the standard of the schools.

MRS. CORENA M. BELL.

"God joins with many because they are weak, not because they are strong."

Young People's Department.

DIALOGUE ON JAPAN.

FOR FOUR GIRLS.

Would you give us a little talk concerning the Christian work being accomplished in Japan?

1. Q. Does the Emperor or Japanese government grant religious freedom?

1. A. Their religious freedom or liberty is somewhat restricted. In the treaty ports they can preach with perfect freedom, and without fear of being molested. But in many of the cities which are not treaty or open ports they are under certain restrictions. The government says, "Teach three hours daily, live where you desire, and preach your religion." The government favors education, but they have not the teachers or means to employ them, so this is what induces them to half accede to the missionaries request.

2. Q. Does this not retard their missionary work?

2. A. Not at all. They have many opportunities of sowing seed and reaching souls they could never reach in any other way.

3. Q. Do the missionaries have private schools of their own?

3. A. Yes, quite a great many. Within the last two or three years several fine buildings have been erected, for the purpose of girls' schools. They are conducted on much the same plan as Mount Holyoke or Wellesly. Besides their usual studies they have music, sewing and cooking classes. The Bible has been used as one of their textbooks every term for six years, and they are graded in it the same as in any of their other studies. They also have a half-hour lecture every evening on the Bible, prayer-meetings and Sabbath services.

4. Q. Do the Christians edit any religious papers?

4. A. There are eighteen religious papers edited by the missionaries and native Christians.

I would like to know a few things concerning the government of Japan, its school system, its domestic life and so-

cupations.

1. Q. What is Japan and how governed?

1. Japan is an empire ruled by the Emperor and his cabinet. They have adopted many of the Western plans of government. The Emperor and Empress speak English, and dress in the English dress. At some of the court receptions given a year ago, no one was admitted unless dressed in English clothes. Some predict that the court language will ere long be the English language.

2. Q. Have they a system of public schools?

2. A. Yes, very good ones, where girls as well as boys are receiving their education. They have also their universities, where one may receive not only a thorough Japanese education, but an English one as well.

3. Q. How about the newspaper press?

3. A. They have unrestricted rights in public speech, and the use of the press. There are hundreds of papers published throughout the country, and many of the cities have two or three dailies.

4. Q. Have they railroads and telegraphs?

4. A. Between the principal cities they have railroads and telegraphs, and latest reports say that railroads are multiplying very fast.

5. Q. What is the religion of the Japanese?

5. A. Buddhism is their religion, but the strength of Buddhism in Japan is simply in the uneducated remnant of a former generation. There are more than five hnndred thousand Buddhist priests in Japan.

6. Q. How about their domestic life?

6. A. Among the wealthier and educated classes their life is very different from the poor and working classes, just as it is here in America. They have servants, nurses and maids and enjoy all the luxuries Japan can afford. But among the poorer classes they live in a very rude and simple way. They have none of the modern conveniences of the American woman. When they are cooking their meals, they place the stove half way under the outside wall, so the smoke will escape; but a great deal of it comes out into the room. Their kitchen utensils are very few and rude. The lady missionaries are forming industrial schools for the married women as well as the young girls, and are endeavoring to instruct them in the art of housekeeping.

7. Q. How many Christians are there in Japan?

7. A. There are 300 Christian churches with a membership of 36000. In the city of Tokio, Japan, there are ninety-two Christian churches and chapels. The first one was erected only twenty-five years ago. Another hopeful sign in Japan appears in the fact that Sabbath is now generally observed as a day of rest

8. Q. How long has it been since its first mission was started?

8. A. Twenty-six years.

9. Q. Do the missionaries find the language difficult to acquire?

9. A. It is an extremely difficult language to acquire. The Chinese ideographs are so difficult for the average student, that many years must be largely given to the study of them alone. A society has been formed, the object of which is to introduce the Roman letters instead of the Chinese characters. This society published a paper in the Japanese language, printed in our alphabet.

An edition of the New Testament has also been published in our alphabet.

10. Q. Under what denomination is the most extensive missionary work being done?

10. A. Under the United church of Christ. This church is the union of the Presbyterian, Reformed and German Reformed of America, and the United

Presbyterian church of Scotland. Besides this denomination the Congregationalist, Methodist, Baptist and Episcopalians also have quite a number of missions.

9. Q. Have they any Y. M. C. A. in Japan?

9. A. They have several associations, don't know just how many.

10. Q. Have they any Y. P. S. C. E.?

10. A. Yes! There are two societies of the Y. P. S. C. E. under the Congregational denomination.

MRS. MAGGIE MOORE JOBE.
Xenia, Ohio.

PROGRAMME FOR MISSION BANDS.

MRS. MARY CLOKEY PORTER, Chairman Committee.

THE DIME OFFERING ENTERTAINMENT.

Interspersed with Bible Songs.

1. Responsive reading—Leader and class. The story of Christ's birth. Luke 1:1-14.

2. Paper on "Life of Christ."

3. Names and titles of Christ, recited responsively by boys and girls.

4. Address—"Christ's Mission."

5. Recitation.—"The Dime Offering," (To precede the marching of the children in front of the platform, dropping their dimes into a silver basket.)

THE DIME OFFERING.

DIALOGUE FOR TWO CHILDREN.

No. 1.

How many times—pray, how many times
Must the children offer their Christmas dimes?

No. 2.

As many times—why as many times
As the years come round with their Christmas chimes.

No. 1.

Are we never to stop? Are we *never* to stop?
Are we never to let the custom drop?

No. 2.

Oh, not till the time of need is past;
That day seems not to be coming fast.

No. 1.

Well, what is the need, and what is the reason,
A special offering is made at this season?

No. 2.

The heathen world is now open to all,
And men and women have heard the call;
And long to go and carry the word
To dying souls that have never heard.
But many are waiting, and cannot go—
There is not money enough, you know.

There's money enough, but 'tis held too tight,
'Way down in the pockets. out of sight,
And does no good if not used aright.
So the call rings out to every one
To help in the glorious work begun.
And at Christmas time, when our hearts are glad,
We should think the more of the poor and sad,
And not be selfish, but give and pray
For those who know not of Christmas day.

No. 2.

I think, myself, 'tis a selfish way,
To think of ourselves alone this day;
And a dime is little enough to spare
From what we spend, for the Saviour's share.

In concert.

And now, as the friends have no objection,
We'll take up the Christmas Dime Collection.
The band-collectors will pass the plates,
While everybody in patience waits.
You would rather *give* than *receive* these dimes;
You may multiply them many times,
From two to a hundred, if you choose,
There's room on the plates, and there's room to use.

J. H. J.

GIFTS.

What shall I give to thee, O Lord?
The kings that came of old
Laid softly on thy cradle rude
Their myrrh and gems of gold.

Thy martyrs gave their heart's warm blood,
Their ashes strewed thy way;
They spurned their lives as dreams and dust
To speed thy coming day.

Thou knowest of sweet and precious things
My store is scant and small;
Yet were thou here in want and woe,
Lord, I would give thee all.

Show me thyself in flesh once more;
Thy feast I long to spread;
To bring the water for thy feet,
The ointment for thy head.

There came a voice from heavenly heights;
"Unclose thine eyes and see;
Gifts to the least of those I love
Thou givest unto me."—*Christian Union.*

Some of our workers in the foreign field who struggle each year to forward a report of their work, may be cheered by the following by A. L. O. E., from the *Female Missionary Intelligencer:*—

"A report! What kind of a report can I give of the day's work," cried one of the little clay pots on a Persian wheel to the pipal tree which overshadowed the well. The weary oxen had gone to rest at last, and the zamindar was sleeping in his mud-built hovel. Nothing seemed to be awake but the poor little vessel and the lofty tree above it Even the breeze was so still that the pipal leaves hardly trembled.

"What kind of report of the day's work can I give?" repeated the vessel of clay. "I have dipped down three hundred and sixty-five times empty, and three hundred and sixty-five times risen again full of water, but only to empty it out into yon channel made of part of a hollow tree. The water has gone, I see not whither. Round and round goes the wheel to which I am attached, but I mark not onward progress. A chariot drawn by horses once passed by quickly. I envied its rapid motion. It seemed a much grander, happier thing to go dashing at speed than to slowly revolve on a wheel! Nothing striking has occurred today in this well except that a rough boy threw a bit of brick, which chipped off a piece of my brim. I notice that the rope which raises me is growing weak and old. What report can I give? I seem to be nothing and doing nothing, and yet have worked all day—sometimes in darkness, sometimes in light—trying to do all I could."

The stately pipal looked down, not in scorn, but in kindly sympathy. "Is it nothing," said the beautiful tree, "that thou hast poured water, God's gift, into the right channel, and that the stream, though thou seest it not, is fertilizing the field beyond? Thou dost not behold the swelling grain, nor canst mark the rising germs, yet thy work is not in vain. Though thou art but a poor thing of clay, weak and in thyself unworthy, in thy lowly round of duty thou art doing honorable work. The harvest will smile in the field when the earthly vessel is broken and forgotten."

Editorial Department.

THANKSGIVING.

The Thanksgiving season with all its happiness and good cheer has so recently passed that its echoes are still resounding like the swelling notes of a grand Te Deum. This day comes down to us as a goodly heritage from our wise and pious Puritan forefathers who laid the civil and religious foundation of this country broad and deep.

The day is suggestive of the feast of Purim, "Esther's Feast" among the Jews, which was celebrated with "light and gladness" and by sending portions to one another.

If ever a nation had reason to be thankful, that is this nation at the present time. Blessed with civil and religious liberty; with an enlightened and patriotic system of education which makes of foreign-born children, useful and loyal citizens; with a government strong enough both in will and force to put down anarchy and other forms of abuse falsely called liberty; with Christian rulers who in issuing a Thanksgiving proclamation know to whom thanksgiving is due, and are not compelled through empty agnosticism to resort to meaning-less circum-

locution to hide their great lack; in reference to all these things we should remember and practice the exhortation of the inspired apostle, "Be ye thankful."

Then this year has its own special mercies, for, while influenza and other diseases have been almost if not entirely epidemic and have called numbers away, still our land has been spared much in this direction to what has come on other countries.

And while our agricultural products have been wonderful in quality and quantity, other nations are suffering the unmitigated horrors of famine. "Who made us to differ, and what have we that we have not received?"

While devastating earthquakes have come to other lands, sweeping away thousands, our country, though warned in this regard, has almost escaped loss of life; and while horror has been added to horror in the line of accidents, still many, very many miraculous escapes have been recorded, and not only by the warnings but by the goodness of God should we be led to repentance. Many countries are, or think they are, compelled to maintain great armies "to keep the peace;" still others have been engaged in civil war, the worst of all kinds, and others are in a state of revolution, yet we are at peace among ourselves, and, though war clouds have appeared, they have been mercifully scattered.

Sorrow has come into many homes this year from the passing away of those whose lives seemed so necessary to us, and Thanksgiving recalls memories of

> "The departed, the departed,
> They visit us in dreams,
> And they glide above our memories
> Like the shadows over streams.
> But where the cheerful lights of home
> In patient lustre burn,
> The departed, the departed,
> Can never more return."

For all that was lovely and pleasant in their lives, and for the living hope that they are enjoying an eternal Thanksgiving in the "many mansions" from which they shall go no more out, let us be devoutly thankful.

Above all let us thank the Great Father for the matchless Son of his love. "Thanks be to God for his unspeakable gift."

INTER-SEMINARY ALLIANCE.

BRIEF EXTRACTS FROM THE REPORT OF THE TWELFTH ANNUAL CONVENTION OF THE AMERICAN INTER-SEMINARY ALLIANCE ASSEMBLED IN M'KENDREE M. E. CHURCH, NASHVILLE, TENN., OCTOBER 22D.

Rev. W. T. Tillett, D. D., in welcoming the young men from every part of the United States and Canada and representing some twenty denominations to the "sunny South," said that the church had overcome many obstacles, and where the prayer a few years ago was, "Lord, remove the obstacles," it now is, "Lord, send more laborers."

One obstacle to Christianity in Japan is the social position of women. As means of overcoming these: (1) prayer, (2) a liberal education, (3) an increase in force of female workers, (4) a free distribution of Christian literature in the schools, (5) unison of method.

A delegate from Lane seminary (Japanese) said his country demanded less dogmatism and more spirituality in their missionaries. Another Japanese delegate representing Vanderbilt Theological Seminary, thought it necessary that the missionary to his native land should have not only consecration but also a thorough knowledge of the philosophy of the East, that he might refute the doctrine of Buddhism as set forth by the priests. A letter from a native in Japan

was read with this significant appeal, "Send us some temples filled with the Holy Ghost, i. e. consecrated men.

It was recommended that churches be "sown down" with missionary literature and more missionary intelligence be given by thesecular press."

A variety of methods were presented as to the problem of city evangelization. The keynote of the whole discussion was reached by Mr. Beach, of China, when he said you cannot reach a man with a ten-foot pole; you must get near him; you must *love* him into the kingdom of heaven.

Rev. Hugh Price Hughes attributed his wonderful success in London mission work to the simple preaching of the gospel and spirited congregational singing.

Rev. S. A. Steel, D. D., says he finds in the Negro a fit instrument for spreading the gospel in the Dark Continent, and that the shortest route to Africa was through the South. At the close of this address the Alliance was invited to visit Fisk, Tennessee and Rogers' universities, all situated at Nashville. Reports showed a large enrollment in the seminaries of the Alliance and about 500 missionary volunteers were reported.

The Executive Committee recommended the first Wednesday in March to be observed as special missionary day, and that it be devoted entirely to consultation and prayer for missions.

Auburn, N. Y., was chosen as the place for meeting, October, 1892.

It is a great pleasure to have Miss Ella Kyle, of Egypt, in greatly improved health, among us again. Her talks to the various missionary societies are being very helpful in instruction and interest, and in this way points are made clear, discouragements are explained, and causes for strong encouragement given, which would not otherwise be shown. We hope that many will have the privilege of hearing her during her stay in this country.

The report of the Convention of the Student Volunteer Movement held in February of this year in Cleveland, O., is on sale at 97 Bible House, New York City. This meeting was a remarkable one, and the minutes of it cannot fail to be interesting and instructive. Price 35 cents, postpaid. Also a very fine and reliable list of standard books on missions of all lands is kept on hands by the Student Volunteer Movement. Address, Walter J. Clark, 97 Bible House, New York City.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Miss Sarah Worden, of Mt. Holyoke Seminary, South Hadley, Mass., has our thanks for a double file of papers giving account of the 82d annual meeting of the American Board of Commissioners for Foreign Missions, October 13-16. These reached us just too late for last month's issue.

The American Board was happy in its place of meeting by reason of the royal welcome, and also that Pittsfield is the principal town in Berkshire county, the county in which the famous "Haystack prayer-meeting" was held.

The encouraging reports of the secretaries put joy into all hearts, which was only marred by a pervading anxiety lest the President, Dr. Richard Storrs, might decline re-election. That this anxiety was well founded was shown by a letter which Dr. Storrs had prepared before the meeting. He took the leadership with great shrinking four years ago when the Board was seriously crip-

475 Riverside Drive, New York 27, N. Y.

pled by theological differences. These differences have so far given way to brotherly feeling and an interest in the great work in hand, that they did not show themselves at the second meeting, and a substantial proof of the improved condition is an increase of 50 per cent in the contributions during Dr. Storrs' presidency. On him rests the beatitude of the peacemaker. When he uttered the words, "I accept," the meeting became vibrant with enthusiasm. Dr. Alden began singing, "Praise God from whom all blessings flow." Dr. Lyman Abbott, of Plymouth church, in Brooklyn, joined Dr. Alden, and then all were singing. We make a few gleanings from the proceedings:

"Secretary Dr. Clark says the growth and progress in the mission fields under his care are limited apparently only by the means at their disposal.

The American Board with its magnificent income of over $700,000 the past year is cramped for means and has had to retrench in some places. Dr. Washburn, of the Madura mission felt obliged to dismiss fifty Christian students from his college at Pasumalar to effect a net saving of barely $140. The severest trial however was the inability to furnish Christian teachers to whole villages turning from heathenism and begging to be instructed in the things of Christ.

Those who discussed the question of economy soon made it apparent that there was a division of opinion as to whether money at this time is needed more or less than men. Dr. Alden called for more money and Dr. Clark formulated the doctrine that the idea that any one may do for a missionary is rank heresy. The missionaries make it clear that they want both men and money. Dr. Bradford said that economy in the missionary service consists in always making use of all our opportunities at the proper time. This is the time for taking advantage of greater opportunities than have ever before offered themselves. Other missionary societies are awake. One in Great Britain has called for 1000 new missionaries, and over 150 have already responded. While not wishing to strike a discordant note, the speaker disagreed emphatically with the opinion expressed by other speakers that money, not men, is most needed. Our appeal ought to be not for money but for men. I would have Dr. Clark and Dr. Storrs go to our colleges and get the best men—they will get the money. If 25 young men from Amherst and Yale stood on this platform now, and signified their purpose to go into the foreign field, $25,000 to support them would come out of this audience. President Lincoln called for 75,000 men and they did not lack for support. If we want money let us have men.

Rev. Mr. Bradford's speech for men rather than money was popular and effective, for hardly had he finished when Dr. Alden received a note from a young man stating that there were 13 more just like him in the audience who came from the same theological seminary and who were pledged to enter foreign missionary work. There were 100 there in all from various seminaries.

Rev. J. P. Jones, of the Madura mission, spoke of economy from the missionary's standpoint. When he heard that word economy he trembled. We missionaries sometimes call it not economy, true or false, but apathy. A wee bit of a man with dark brown mustache and side whiskers, who was introduced as Rev. George Allchin, of Japan, took the platform. He said there are two definitions of economy, of which the first is "management without loss or waste," and the second, "prudence and a disposition to save." In his own mission both these definitions are lived up to. The board had not been asked to build a single church for any of the parishes his mission had organized. They build their own churches. In one case in Tokio the church organization refused to allow a native Japanese of wealth to build them a $15,000 house of worship simply because the would-be benefactor was not a Christian. Afterward, when Mr. Blatchford asked for a reasonable explanation of such action, Mr. Allchin said that the anti-foreign sentiment in Tokio is such that these native converts wish to remain independent of all pagan generosity, so that it could not be said that they were the beneficiaries of one whose religion they had by their conversion to another propounced false and sterile. Mr. Allchin asserted that "the dearest thing on God's earth is a poor teacher." Specialists are needed in mission work, and special grants of money are needed particularly in Japan. Talk about Japan being "wound up"—she is not, and the London Times ought to be called "the London Behind the Times" for printing the article of the writer who said she was.

Rev. Dr. A. N. Hitchcock of Chicago, assistant district secretary, spoke: Our present methods have been fitful and mechanical. Look at the figures. But $500,000 for 12,000,000 souls—less than half a cent a soul. We must return to apostolic methods. One method of giving is scriptural, practical and pre-eminently delightful—that of giving a certain proportion of your income. Then you know how much to give and you can say "no" as easily as "yes" to a demand for subscriptions.

Rev. Dr. Burnham offered the suggestion that rich men can labor in the mission field by proxy. A friend of his had been accustomed for years to educate poor young men. Thus he has today "his preachers" doing the work of the Master. So, too, business men can assume the expense of running some foreign station and be missionaries by proxy, as his friend was in that sense a clergyman.

Is it possible that we have emphasized the expansive at the expense of the pervasive power of our religion? No nation yet was ever evangelized save by its own sons. If we are to Christianize the world we must do it through the sons of the nations we go to. The speaker emphasized the importance of reaching the pagans by means of the arts and sciences of western civilization. We must enlarge and broaden our ideas of spirituality until they embrace every instrumentality known to educated men. It will be labor lost to convert without educating and building up. Mr. Boynton then declared with reference to the call for the best men in the missionary field that it is too much to expect the first-class men to do third-class work, and we have no right to ask our best young men to labor in third-class institutions across the sea which are ill-equipped not because we at home are bereft of resources, but because we have not the will to do.

Rev. Dr. Bradford, of Montclair, N. J., gave the report of the committee on India and Ceylon. The urgency of a new supply of men in India,

was never so great as now. The best of men were needed in India—men bright and scholarly enough to meet the arguments of the brilliant Brahmins. Heathenism was gaining about as much in the West as Christianity in the East. Dr. Bradford said he heard there were 50 theosophists in Springfield alone.

Rev. C. R. Hagar, of Hong Kong, began by stating that neither he nor any of his co-workers claimed to be "the best men;" they became missionaries simply because there was no one else to do to the work. He apprehended that we have never yet felt the full import of the cry of the pagan world. There are 135,000,000 Protestant Christians and 856,000,000 heathen on earth to-day.

Dr. Bliss of Beirut explained how he came to America and solicited funds, $100,000, for the college in Beirut and in November, 1866, "I opened the school, the Syrian Protestant college, in two rooms, was president, professor, faculty, etc, was sent to Constantinople to learn how to build and when I left last May there were six fine buildings that would grace any college campus. There were 200 students graduated at the last commencement, at which 900 Syrians were present. The governor general of Syria sat at my side, together with the faculty, dressed in academical robes, and when Mr. Ford offered prayer; the governor general, a Mohammedan, said amen."

Rev. G. H. Gutterson, of India, said: "In America you all think the heathen is hungering and thirsting after religion; not at all; if he was it would be an easy task. In the heathen Hindoo we have to clear away all the superstitions which have been handed down through the ages. If the women in America could know what religion is doing for Hindoo women, lifting them out of the narrow horizon of their lives and striking at the very root and foundation of these obstacles, they would be inspired to renewed effort. An event happened in Calcutta recently which was of the greatest importance. It is nothing new in New England, but the first woman graduated from the university in that place and stepped out into the religion which is changing the mental and moral condition of the races."

Mr. Gutterson told how Dr. McKenzie would reply to one who said he didn't believe in foreign missions because it was hopeless to try to convert a pagan who had an ancestry of 30 pagan generations. "You fool," the doctor would say, "your ancestor was some half naked savage dancing about a druid fire."

The report on work in Africa was read by Dr. Frank Woodbury. Educated American negroes will probably do a great work there. We have 7,000,000 of African blood. The devil brought them here, but as Luther said, the devil is an ass and God binds his own burdens on his back and makes him carry them. That great crime will yet work redemption for Africa.

Rev. George A. Wilder, of the Zulu mission, was a man terribly in earnest. The response of the board to Africa's cry had been feeble. Many heroes had fallen in the battle for Africa; many more must bite the dust before it could be won. But men could be found to take the risk. Five had lately offered themselves and had been refused, because $15,000 could not be raised for their maintenance, "If we give our lives to obscurity, poverty and death, I demand in the name of our honored dead, that you furnish a million dollars next year." Rev. Dr. Smith introduced "Father" Walker, who had retired from the work of the Gaboon mission because of old age. The whole audience rose to do reverence to the bent and feeble form. "Father" Walker used but a few words in saying that Africa would never be civilized by the countries that are warring for its possession. Christianity furnished the only force to bring light to its inhabitants.

Dr. Pierson, of North China, said that China contained a quarter of the race and has maintained its existence and unity since the days of Abraham. It is asleep and hates to wake up. The recent disturbances point to this. There is a great difference between old and young China; the latter is running toward Christianity.

A note was read from a lady promising the first $1000 for the $50,000 for Tung Choo college, China. Similar pledges were made for special funds for Marsovan land in Turkey and new work in Africa.

Rev. Robert Thompson spoke of the Bulgarian field. He knew Americans were all interested in that liberty loving people, who, however, are sadly in want of religion. The tendency of their upper classes is toward infidelity. But the common people accept the gospel gladly. Many of the prefects appreciate the work of the missionaries and aid them. The missionaries, however, met special difficulties from the Greeks, who established schools and made conversions to the Greek church for political purposes. The Roman Catholics made converts by offering the protection of the French government.

The great audience offered an interesting study. It was a very serious looking audience. The three front rows of seats were filled with missionaries; they listened very intently to all that was said. A number of elderly men and women were seated there. They were retired from active service. The distinguishing characteristic of the missionary's personal appearance is an intense earnestness o expression. The burden of a lost world seems to rest upon the individual's shoulders. In the body of the house reserved for corporate members, was a very large number of gray-haired men. Along the sides of the church and in the galleries there were three women for every man. Some women had little books in which they jotted down ideas.

A REMINDER.

All communications for the Women's Missionary Magazine are to be addressed to Mrs. W. C. Hutchison, Xenia, O.

Complaints for non receipt of Magazine, remittances for subscription, change of address Mrs J. G. Carson, Xenia, O.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

TO OUR CONTRIBUTORS

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

Send money by draft, postoffice order, or registered letter, at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or each other.

While subscriptions to the Magazine may be sent at any time, yet we would suggest that it would be desirable for many reasons if the large proportion of renewals be sent in at one time. It saves time and labor for the agent and makes it much easier for those having the Magazine in charge. In a few societies the subscribers give their names to the agent and she sends to the treasurer with instructions not to remove the names, as the money will be forwarded as soon as collected. This has prevented the expense of taking down names and setting them up perhaps the very same month.

The reception of the Magazine is considered a receipt for monies sent for Magazines, but any one wishing a receipt will please enclose an addressed postal card.

We call attention to some paragraphs in the London correspondence of the N. Y. Tribune of Nov. 4th:

Priests in Ireland are playing their game, I will not say too low down, but too openly, for prudence. They forget the English gallery looking on, and the American. Cork is at this moment the scene of the most interesting performance. If you care to see what Irish priests are like in politics, look at Cork. Eighty of them were on the platform at Mr. Dilion's meeting on Tuesday night. The platform was black with them. The streets are black with them. No such black band has been seen of late years even in Irish politics, nor bent on business so black. Their business is to rivet the political fetters of Rome on the neck of the Irish people, and their prospect of success is very considerable. Their tactics in Cork are thorough. Neither freedom of speech nor freedom to vote is allowed. Speech and vote must be such as please the priests, or both are anathema. They take active part in canvassing for Flavin against Mr. Redmond, and their canvassing is of a kind which no Protestant community would tolerate.

The question, Who shall be Member for Cork in Mr. Parnell's place? is purely a political question. The priests turn it into a spiritual question. Electors are told that their salvation depends on their voting for Mr. Flavin. All the terrors of the Church are invoked against sinners who would vote for Mr. Redmond. They may not confess. Absolution is denied them. They are to be allowed to go straight to hell, if to them Mr. Redmond should seem a person more fit to represent the city of Cork in Parliament. The Inquisition is at work in a new form, a fin de siecle inquisition.

Priests do not think it enough to canvass for their own man. They set spies on their opponent's canvassers, and upon those whom they canvass. When a canvasser for Mr. Redmond walks out the canvasser for Mr. Flavin walks in, note-book in hand. He is either a priest or accompanied by a priest, and then and there the unhappy voter is summoned to say what he has promised or refused to the other side, and to pledge himself to vote for Mr. Flavin. If he refuses or hesitates, the curse of Rome is invoked against him, and, more than the curse of Rome, ruin in this world and damnation in the next. In a word, the most tremendous machinery the world ever knew for the propogation of dogma and for spiritual ends is now daily and hourly employed in Cork for political ends.

How the priests will use their power is shown well enough by the dismissal of Dr. Kenny, M. P. from his post as physician to Maynooth College. Dr. Kenny is a Parnellite, and out he goes. It is alleged that he used grossly offensive expressions, about his opponent. If there be anybody among the Parnellites or anti-Parnellites who has not used grossly offensive expressions about his opponents, it is open to him to come forward and say so. Dr. Kenny says he did not; and proof that he did has not yet been produced. Whether he did or not matters nothing. His real offense is Parnellism. His removal has alarmed some of the good Gladstonians. One of them says: 'Hitherto English Home Rulers have had a good answer to the cry that Home Rule must mean Rome rule. Is that answer to be taken out of our mouths?' It does begin to look as if it would be."

At the Thirtieth Anniversary meeting of the Universities Mission, Sir Charles Euan Smith said that the criticisms so often heard in Zanzibar, and among Europeans referred to the slowness of the work, but that there was another side of the question which was terribly overlooked. The critics of these missions took note only of the failures, never of the successes. Christian work was in fact slowly influencing and raising a people who have all their strength to acquire and cannot acquire it all at once.

The Church of England Mission has about 400 communicants in Salt Lake City. To carry on the work through his whole jurisdiction, the Bishop receives a grant of only 4,500 dollars yearly from the Missionary Society of the Church; for all other expenditure he is responsible. The Methodists send 25,000 dollars to their representatives: they being a much larger body. Altogether the Anglican Bishop has three churches and as many clergy in the city. The work of the C. of E. and of the Methodist church, in Utah, is in a very real sense (what it is called), Missionary.

Happily efforts are now being made in several foreign mission stations to train young people not to be ashamed to

"to encourage honest occupation" instead of helping to swell the ranks of disappointed aspirants for Government offices, or becoming indifferent Baboos and Munshis kept on in some post in the mission because "poor things, they can't do anything else."

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT WOMEN'S BOARD.

The November meeting of the Board was well attended, 13 members being present. Devotional exercises were conducted by the President assisted by Mrs. H. C. Campbell.

Foreign Secretary reports the safe arrival in London of the missionaries who sailed Oct. 7th. The business of the Foreign Secretary this month consisted of arranging for payment for buildings in India, as ordered by the Board.

HOME SECRETARY REPORTS FROM WARM SPRINGS, OREGON.

Mr. Speer had not yet arrived, but was expected in a short time. Letters received from Spokane Falls and Colorado Springs in reference to money matters connected with the buildings at these places.

Miss L. W. Johnston reports from South Omaha: has made 52 calls this month, 22 on strangers. Speaks of the progress of the work, and gives 56 as the average number in attendance at Sabbath School. Dr. Owens, of the Home Board, acknowledges the prompt action of the Women's Board in regard to the Salt Lake City Mission. The missionary for this place has not yet been appointed. Bills to the amount of $ 41,40 for Bible Songs and literature for the Sabbath School at Warm Springs, Oregon, were ordered to be paid.

Freedmen's Secretary reports letter from Norfolk gratefully acknowledging receipt of money and clothing. They need about 80 yards of rag carpet for the library. They also express the hope that an Industrial Home will soon be built at this station and urge the Secretary to come and see how much such an institution is needed. Letters received from Mrs. Cloud and Mrs. Scott, Miller's Ferry, formerly Prairie Bluff. They speak of the gratitude of the persons receiving the clothing sent to this place. Say their meetings will soon begin and they will then have four societies for moral work—the Sabbath-school, mothers' meetings, prayer-meetings, and Bible readings. They have an enrollment of 115 scholars and as the cotton-picking season is nearly over, they expect many more. Their address is Miller's Ferry, Alabama, via Selma, care Captain Quaill.

Treasurer reports October receipts $2,086.95; expenditures, $3.498.54.

We have the pleasure to report one new life member—Mrs. Harvey Bell, of Washington, Iowa.

Adjourned to meet December 1st.

MARY W. PORTER, Sec.

TREASURER'S REPORT.

Receipts for September, 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign.—Idana, for debt, $11; Liberty, Neb., 5; 1st Los Angeles, 15; East Union, Allegheny Pres., traveling expenses of new missionaries, 10; Sugar Run, 15; Sugar Run Y. P. S., 5; Elvira, 12; DeWitt 7; Arkansas City, 5; Cross Roads, Chartiers, 19; Fleming, Girls' Mission Band, 20; Oak Grove, Beaver Valley Pres., 10.35; Rocky Spring, 25; Beaver Falls McElree M. B., 1; New Brighton, 12; Camp Run, 6.62; Bethel, Beaver Valley Pres., 13.

Salaries.—Miss Martin, Steubenville Pres., $125; Mansfield Pres., 62.50; Miss McCahon, Chartiers Pres., 83; Miss Hogg, 2nd Allegheny L. M. S., 25; also Y. P. M. S., 75; 3rd Allegheny L. M. A. S., 100; Miss Given, Alleghe.y Pres., 150.

Miscellaneous.—Miss E. P. Phelps, Zenana work Egypt, 5; same, India, 5; 8th Allegheny, Bhera building, India, 25; Washington, Pa., S. S. class of Miss Ida F. McLean, birthday offerings for Dr. S. E. Johnson's work, India, 6.90; Mrs. E. W. Robertson, Fredericksburg, O., girls' boarding school, Cairo, 50; same, Sialkot, 50; North Church

Philadelphia, girls' school, Asyoot, 30; 3rd Philadelphia, girls' school Cairo, 15; 8th Philadelphia, for Sialkot, 25; Norris Square, for same, 10; also, 7th Philadelphia, 5; 1st Allegheny, L. F. M. S., Pressly Memorial Institute, 75.

Memorial Hospital, India.—Beaver Falls, McElree M. Band, 2.

Dr. Johnson's Hospital Work.—"Found," sent by the Treasurer of Allegheny Presbyterial Society, 20.

Home.—Miss E. P. Phelps, 5; Liberty, Neb., 5; Central, Omaha, 15; Hoopston, 10; Huntsville, 13.70; De Witt, 7; Arkansas City, 5; Peter's Creek, 40; Washington, Pa., 41; Fleming M. Band, 15; 1st New Wilmington, 5.45; Oak Grove, Beaver Valley Pres., 10; Rocky Spring, 20; Beaver Falls, 5; Beaver Falls McElree M. Band, 1; Camp Run, 6.63; Wurtemburg, 5.50; Bethel, Beaver Valley Pres., 13; Mt. Jackson, 9.50.

Home Salary—Tarentum, 15; West Bellevue, 10; West Bellevue Gleaners, 10; West Bellevue Busy Bees, 5.

W. S. Indians.—Miss E. P. Phelps, 5; Bellefontaine Y. L. Auxiliary, 5; West Bellevue, 25: West Bellevue Gleaners, 12; West Bellevue Busy Bees, 4; Rocky Spring M. Band, 4; Mrs. J. S. Dice, Enon Valley, 10.

Freedmen's.—Liberty, Neb., 5; Mrs. E. W. Robertson, Fredericksburg, O., 50; Fleming, Girls' M. Band, 20; 1st New Wilmington, 6.25; Beaver Y. L. M. S., 2.85; Beaver Falls McElree M. Band, 1; Neshannock, 11; 2nd New Castle Miss., Mary Leibendorfer's S. S. class, for Athens Industrial School 4; Martin M. Band, same church, for same, 2, and also Miss E. A. Balph's S. S. class, 1.

Little Girls' Home.—6th Allegheny McGill M. Band, 20.

Little Boys' Home.—1st New Wilmington, Y. L. M. S., 2.51; Wurtemburg, 1.60.

Church Extension and Parsonage Fund.—Miss E. P. Phelps, 5; Liberty, Neb., 5; Huntsville, 13.70; Scotch Ridge, 10; Interest on deposits, 100; Ninnescan, 14.80; Fleming, Girls' Mission Band, 20; Rocky Spring, 5.

Ministerial Relief.—Miss E. P. Phelps, 2.50.

Orphans' Home, Allegheny.—Venice, 8.75; Rocky Spring, 5.

Home for Aged People.—Miss E. P. Phelps, 2.50; Venice, 10; Beaver Falls McElree Mission Band, 1.

Children's Memorial Hospital, Allegheny.—Ninnescah Mission Band, 6.50.

Contingent Fund.—Mrs. E. J. McPherson, from sale of Mission Band Helper, 9; Rules of Order, 2 75.

E. J. SLOAN, Treas.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

Our great Foreign work is opening up again with much earnestness and promise. The hot season and the vacations in each mission are now over and the missionaries are at their posts, in most cases with renewed health and strength. Let them all and their work have renewed interest in the fervent prayers of the churches, and in the earnest, liberal efforts of all to sustain them.

The new missionaries.—All the party which sailed on the "British Princess" from Philadelphia, Oct. 7, arrived at Liverpool on the 20th. Dr. Lansing and Dr. Henry and family sailed on the following Saturday, the 24th, by way of Gibraltar, for Egypt. The members of the India Mission were to sail on Saturday, the 31st. Dr. Harvey and family and Miss Thompson would spend a few days in Scotland and then, in order to avoid the sea as much as possible for the relief of some of the party, would go across the continent and embark for Egypt at Marseilles.

The passage across the Atlantic was somewhat rough, but is well spoken of by all the party.

Word from the Missionaries.—Under date of Liverpool, Oct. 20, 1891, Dr. Lansing says:

"We are just entering the port here and I am happy to say that we have had a very pleasant and successful voyage. The weather has been rough, so that we have had a great deal of rolling; but, we learned last evening at Queenstown, we have had much to be thankful for in having escaped the storms which have prevailed on the Atlantic and around the British Islands.

"We have, too, good reasons for thankfulness that we have had so delightful a company. There has been the best of feeling which, so far as I have known, has never been disturbed by a single jar of any kind, and Captain Freeth and the ship's company have been without exception the most pleasant and accommodating with whom I have ever crossed the ocean.

"The Board of Foreign Missions has certainly great reason to be congratulated in having so large a company of missionaries to send forth this year, and I am only sorry that we have not more of the band to stop with us in Egypt. The more I think of it, the more I feel the need, and the more does the great work awaiting us there loom up in its greatness and importance.

"As for myself, I am glad to say that I have enjoyed the voyage very much, and that, though the constant rolling has caused some inconvenience, I still feel better than when we left. I am thus confirmed in the feeling that it was wise to assume the responsibility of coming, and I trust this will be confirmed to the end. To be in the midst of so many young people who are full of the energy and ambition and hope which were mine years ago makes me sometimes feel sad; yet at times I feel full of hope and trust that the Lord has yet more work for me to do."

Miss White, M. D., of the Memorial Hospital at Siaklot, after giving many details of her work, gives the following interesting fact under date at Siaklot, Sept. 24:

"God has blessed my efforts and constantly set his seal on the work from the first. No missionary has more cause to thank God and take courage than I have. Last year at the dispensary 15,600 patients were treated. The report as sent to you gives only 7,000. This was a mistake of the Editing Committee here. I gave them the full number, but they only reported the new, leaving off the old patients—thus showing less than half the work."

☞Copies of the Annual Report are still on hand and will be sent wherever desired.

J. B. DALES, Cor. Sec.

186 N. 18th St., Philadelphia, Nov. 9, 1891.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Exercises opened by singing Ps. 65, 1-4.
Reading Psalm 84.
Prayer by leader.
Singing Psalm 87, 7s, 1, 2 and 4.
Sentence prayers by members.
SUBJECT:—"The Believer's Great Delight."—Ps. 27: 4.

1. The Object. The House of God.
The house of God is
(1) The Tabernacle.—Ps. 84: 1; Jud. 18: 31.
(2) Where the ordinances are dispensed.
(3) The place where God meets his people.—Gen. 28: 17-22.
Visible church.—1 Tim. 3: 15.
God purchased it.—Acts 20: 28.
God's presence is there.—Eph. 1: 2, 3; Mat. 18: 20.

2. Nature of the Delight.—Ps. 122; Ps. 84: 10; 63: 2, 5.
(1) A residence with God.—Amos 3: 3.
Implies, (1) Reconciliation. Eph. 2: 16, 17. (2) Christian Fellowship.—Ps. 55: 14; Mal. 3: 16.

Residence is *permanent* all the days of my life.—Ps. 65: 4; Luke 2: 37.

3. The intensity of the delight.

(1) The supreme desire—one thing.—Ps. 27: 4; Ps. 26: 8.

(2) He asks for God's aid.—Ps. 26: 2.

(3) He will seek after it.—Ps. 26: 4-7.

Lesson—We should all labor earnestly for the good and extension of Zion.

Roll call, responded to by scripture passages on "The Church."

Collection.

Business.

Singing Ps. 72, L. M., 9-12.

MAGGIE C. MCVEY,
New Wilmington, Pa.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.]

ANS. How can we interest and educate our women in parliamentary rules? The best way is to have a president who is familiar with parliamentary rules, who conducts the meeting with promptness and accuracy, and is quick to detect and correct every violation of the rules. In this way the members will become familiar with rules. The principal thing is for every woman to make up her mind that in whatever position she may be called to occupy, she will adhere strictly to the rules governing her in that position, and if she is not familiar with them, she will acquaint herself with them at once.

SUGGESTIONS.

The tendency of the present time is to magnify our attainments in mission work. So much has been written on what has been done that there is danger of its taking our attention from the great work yet to be done, and the slothful may say, "So much is being done that my help is not needed." It is well for us at times to look forward to the work yet to be done. Dr. Arthur T. Pierson in an article entitled, "The Regions Beyond," gives some facts that are startling, if not appalling. He says, "Death, three times every century, is sweeping the entire population of the globe into eternity, like chaff from a threshing-floor, to make room for a new generation, * * * and while we are talking about evangelizing the world, and some enthusiasts are prophesying its speedy conversion, is it not true that there are today more unsaved souls in the human family than there were last century, or even last year? With all our missionary efforts is not the world's population advancing faster than the churches of Christ are gathering converts? Surely it is time the church should fully awake to her responsibility. We act as though we had ages before us in which to preach, and the unsaved had ages before them in which to be reached, whereas our term of service and their term of life must very soon expire.

It was a large enthusiastic party of Christian women that gathered at the Union station Pittsburg, Oct. 1, 1891, to take the train for Oakmont on the A. V. R. R., to attend the semi-annual meeting of the Women's Missionary Society of Mononaghela Presbytery, to be held in the Verona church. Three cars were well filled on this first train and as we saw the *crowd* start from the train when we embarked at Oakmont we felt that our meeting would be a success in regard to numbers. The day was perfect and we hoped the programme would prove interesting as indeed we found it did. Quite a number of the good women of Verona were waiting to welcome us when we reached the church which we found very tastefully decorated with plants and flowers.

Mrs. Rev. Knox conducted the devotional exercises at the opening of the morning session, immediately after which on motion the usual courtesies to visitors were extended to ours as we had quite a number with us from neighboring Presbyteries. The treasurer reported having received since April 16th, $909.73 of which $649.88 had been paid out. The total amount of the Thank-offering last year was $1437.52. Mrs. M. M. Patterson, the Presbyterial agent of the WOMEN'S MAGAZINE reported 539 subscribers to the Magazine, 134 of which are new. We expected to have Dr. Vincent with us but being prevented she sent a very interesting letter referring to the work among the Freedmen. She pleads for an Industrial Home for girls at Knoxville and for the support of boys and girls at the same place. Nine little girls are now being supported by societies and individuals in the North, and she urges for more. It requires $66 a year for a boy, and $55 a year for a girl. Two stations are under the Knoxville management: Athens, Tenn., and Prairie Bluff or Miller's Ferry as it is now called. The Freedmen's Board have undertaken the erection of a school-building at Miller's Ferry. They are also supporting a teacher in the Industrial department, at a salary of $40 per month for 9 months of the year. All the stations report a large increase in number of pupils; some 200 had to be refused admission to Norfolk, Va., on acconnt of lack of accommodations, while at Henderson, N. C., where the school is just new they have an enrollment the first month of 265 with more applying. A Bible reader will also soon be needed at this place. Would it not be fitting for the women to support this department as coming within their line of work?

Mrs. W. J. Reid, Secretary of the Foreign work, made a short but interesting report. More workers are needed, especially in Egypt, and again there is a call for a young lady to offer herself for this work from Monongahela Presbytery. Is there not one in this the "Banner Presbytery?" Mrs. Reid closed by introducing the four young ladies just starting for India as missionaries. The Orphan's Home and Hospital were reported to be in a flourishing condition. An invitation was extended by the 7th church to hold our annual meeting there and was accepted. The roll was called to which 110 responded, after which the delegates to the general meeting were elected. We adjourned for lunch and spent a very pleasant social hour.

Quite a number came in for the afternoon session who had not had the pleasure of attending in the morning. At the opening of this session Mrs. J. T. McCrory conducted the exercises which consisted of a study of Gideon interspersed with prayers and singing. Mrs. H. C. Campbell spoke on "Home Mission Work" telling us in a very interesting manner of the Warm Spring Indians, the parsonage and the need of a church with a good minister and a consecrated woman as a missionary in Salt Lake City. The estimated cost of lot and building is $6000 and this is recommended to the women of the church for serious thought and consideration. Rev. Speer has been sent out recently as a missionary to the Warm Springs Indians where it is thought he will accomplish a good work. From the Parsonage Fund $3500 has been sent to Spokane Falls and $4200 to Colorado Springs since May. Comfortable homes are being erected where they are so much needed by the worthy ministers. "How to conduct a Missionary Society," a subject of much interest to the faithful few was opened by Mrs. T. J. Gillespie, of the Shadyside church. Many took part and some very good points were offered and we felt that all present were benefited. We enjoyed a vocal solo given by Mrs. A. R. Van Fossen. Representation of mission bands was very fully discussed after being opened by Mrs. Albert Stevens

After being discussed, on motion it was decided to exclude the children from voting at the Presbyterial meeting, but at the same time they shall be welcomed at the meetings. The discussion was then opened "Shall we support a lady missionary in the Home Field?" Mrs. M. M. Patterson opened the subject and was immediately followed by others, for all seemed anxious to talk and in a few moments $276 had been pledged for her support and many other promises with no stated amount. This was better than discussion and the motion to support a lady in the Home Field was unanimously carried. The Question Box was a special feature of this meeting. It was conducted by Mrs. J. M. Wallace and many questions were answered which proved to be very instructive. The Omaha Memorial was discussed at some length, but feeling that more time was needed for this important subject, on motion it was sent down to the congregational societies to be discussed, that it may be brought up again at the Spring meeting and discussed with a better understanding. Societies have been organized in the Second church, Wilkinsburg, and in the Hiland avenue church since our Spring meeting.

A vote of thanks was unanimously extended to the ladies of the Verona church for their kindness and to the A. V. R. R. for reduced rates, to the choir, and to any who had helped make this meeting a success, for all felt it was one of the best meetings we had ever had. The meeting closed with singing No. 99 in the Bible Songs, and repeating the Lord's Prayer in concert.

MARGARET J. MITCHELL, Cor. Sec.

The Allegheny Women's Missionary Society met at Valencia, October 8, 1891. At 9:30 A. M. the President, Mrs. Agnes F. McDonald, called meeting to order. Mrs. M. F. Reed led the devotional exercises. Recording secretary being absent, corresponding secretary read minutes of April meeting and also the September Executive meeting. Both were approved. The treasurer gave her report in detail, and found on re-examining her books after returning from meeting that $27.50 more had been sent to foreign missions than she reported, thus giving a summary, receipts, $1943.24; disbursements, $1818.66; balance, October 8, $124.58; balance April 9, $150.99. Thirty-seven delegates representing twenty-five societies answered to roll call. Two societies were organized since our last meeting. On motion it was decided to send our full number of delegates to W. G. M. S., to meet in Philadelphia in May, 1892. The election of delegates was deferred till the afternoon. By-law No. 3 was amended to read, "Societies shall begin their year April 1st, and shall remit their money quarterly about the 15th of June, September, December and March. Societies entitled to send delegates to W. G. M. S. are to nominate their own delegates and send their names with society's representative to the Executive meeting. The Omaha memorial was sent down to local societies for discussion, so that action can be taken at spring meeting. Mrs. Paden read report of those who responded to Miss Johnston's salary and received additional from Fulton mission band, Y. L. A., 1st church, Y. L. M. Bellevue, each $5.00. Treasurer was instructed to write to societies that have not responded to this object, and urge their support. The question box was opened by Mrs. H. C. Campbell and answered by herself and others. Having disposed of all business, the society repeated the Lord's prayer in concert, after which a meeting of the Executive Committee was called to nominate delegates to the general meeting. Adjourned for lunch. Tea, coffee and fruit were served to all, and lunch to those who had not brought their own. The hour passed very pleasantly and all were ready to enjoy the afternoon.

At 1:15 Mrs. R. H. Park, of West Union, led the devotional exercises. Mrs. McDonald introduced Rev. T. L. Scott, of India. He gave an instructive talk on the women of that land; also a minute description of Dr. Johnson's hospital. The Executive Committee decided to hold all regular meetings in the Fourth church, Allegheny, the 2d Friday of January, 1892, at 2 P. M. to be the date of spring meeting. Delegates to General meeting: Principals, Mrs. J. M. Allison, Miss Lillie A. Dickson, Miss Anna Allen, Mrs. McKnight, Miss Lizzie Dyre, Mrs. Thos. Hays, Miss Sarah Mohan, Mrs. Imbrie, Miss Belle Calhoun, Miss Edith Miller, Miss Beatty, Mrs. T. D. Mellon. Alternates in the same order, Miss Esther Thompson, Miss Ida Jones, Miss Mary McCance, Miss Sarah McCormic, Mrs. Shannon, Mrs. Leoline McCalmont, Miss Jennie Leitch, Mrs. Grubbs, Miss Alice Small, Miss Fannie Wallace, Miss Mamie Thompson. Mrs. Reed gave a short talk on the Homes connected with our church. "What constitutes an auxiliary society," was ably discussed in papers read by Mrs. Geo. M. Paden and Mrs. R. J. Miller. Delegates were instructed to have this question brought before their societies for discussion. A collection was taken to the amount of $13.43. A vote of thanks was unanimously extended to Rev. T. L. Scott for his interesting talk, the ladies of West Union and Glade Run for their kindness, the P. & W. R. R. for reduced rates and train privileges. After singing, the meeting adjourned.

KATHLEEN ANDERSON, Cor. Sec.

The tenth annual meeting of the Women's Missionary Society of Indiana Presbytery convened in United Presbyterian church, Indianapolis, Ind., Tuesday and Wednesday, Oct. 21st and 22d. Session opened at 2 P. M. Tuesday, with a praise service conducted by president, Mrs. G. I. Gordon. Roll called, all society responding by verse of scripture. All present with one exception. Reports of secretary, treasurer and auxiliaries read and adopted. A large map of Egypt was well explained by Mrs. Harley Graham, and delegate report from W. G. M. S. was listened to with interest and read by Mrs. Dr. French, of Rushville. Question drawer was opened by Mrs. Cowan and many questions answered that were exceedingly instructive. Committees appointed, and we adjourned to lecture room where a delightful supper awaited us.

On Tuesday evening at 7 P. M. the meeting was opened by praise service led by Mrs. J. L. Aten, of Madison. Bible-reading by Mrs. J. F. Watson, of Dunreith, subject, "Sabbath Observance." A spicy and hearty welcome given by Mrs. J. M. Taylor, of Indianapolis, was responded to by Miss Maggie Logan. Kindly greetings from both M. E. church and Congregational church, of Indianapolis. One of the most thrilling and earnest, and at times most eloquent lectures, was given by Mrs. Nichol, a returned missionary from Egypt. Subject, "Girl life in Egypt." Every heart could not but feel a greater interest than ever before in that grand field of labor as they listened to this ready and most delightful speaker. A thank-offering was then taken and after singing and benediction, adjourned to meet in morning.

Wednesday morning at 9 A. M. session opened with devotional exercises conducted by Mrs. Dr. Elliot, of Milroy. A Bible-reading, "Rewards," by Mrs. W. F. Shannon, was listened to. Minutes read and accepted. Interesting and unique catechetical exercises given by four young misses on Home and Freedmen missions and Church Extension. A large map of the United States with stations marked upon it was before them and they explained the work in the different localities. This exercise was most pleasing. A well prepared

paper by Miss Atkins was then read and pointed out on the map of India. This paper was read by Mrs. Rapp, of Madison. Reports were heard from committees and accepted. City missions were then discussed. Mrs. Nichol gave us many points of help and compared our country with that of Egypt in that worthy work. Delegates chosen for W. G. M. S. as follows: Mrs. J. L. Aten, delegate; Mrs. Dr. Elliot, 1st alternate; Mrs. Will Shannon, 2nd alternate; Mrs. J. C. Meek, 3d alternate; Presbyterial manager of Orphans' Home, Mrs. J. F. Watson; Presbyterial agent for Magazine, Mrs. J. P. Cowan. An expression was asked of society in regard to the following: "Shall synodical meetings be held annually and the General Meeting at intervals of from two to three years?" Decided that in judgment of this society no action be taken in regard to annual meetings but that we recommend synodical meetings. Each society requested and urged to have an agent in society for MAGAZINE. After sentence prayers a psalm of praise and benediction, closed one of the most thoroughly enjoyable and instructive meetings of the Indiana Presbytery.

MRS. L. ATEN RAPP, Rec. Sec.
MRS. G. I. GORDON, Pres.

The thirteenth annual meeting of the United Presbyterian Women's Association held a morning and afternoon session in the Fourth Church, Allegheny, October 30, 1891.

The Association has under its control the Orphans' Home Memorial Hospital, and the new work, Home for Aged people.

Encouraging reports were read by the secretary and treasurer of each institution.

The Receiving Committee of the Orphan's Home acted upon ninety-three applications for admission since Oct. 31st, 1890. Of that number only thirty-two were received, though the doors would gladly have been opened to every one. These added to the fifty-six in the Home, at the date of the last annual meeting, make a total of eighty-eight under our control this year. Of that number sixteen have been dismissed to friends, five are out on trial, seven have been indentured, and one adopted.

There are now fifty-two children in the Home, twenty-three boys and twenty-nine girls.

Many of our friends in the country sent for the children this year soon after school closed, and a number were absent two months. Five went to Fairview, five to Petrolia, seven to Midway, three to the congregation of Gill Hall, two to Sewickly, two to Waxford, and to each of the following places, Arden, Library, Princton, Boston, Verona, and Ermine, Pa., and one to Salineville, O. Thirty three were guests of different congregations, to whom we are very grateful.

All but four returned and each of these have permanent homes offered them, which is one of the benefits we realize from their summer visits.

Those who remained went to the homes of relatives, who while unable to care for them all the year, were glad to have the children with them for a few weeks.

The Memorial Hospital admitted eighty patients during the year.

The Verona mission band, the "Willing Workers" of Bellevue, Pa., and the "Do what you can," of East Palestine, O., have each placed their names on a bed. A bed has been placed in the large ward, by the L. M. S., of the Eighth Church Pittsburgh, in memory of Mrs. Ella Sheppard Brown.

The King's Daughters of the Third Church, Pittsburgh, placed a beautiful brass bed in memory of Miss Jennie Hultz.

The beds have all been provided for, except one in the large ward and two in the contagious ward.

By paying eighteen dollars, any person or society may place a name on the bed, paint it a color they select, and place a patient in it, provided they pay the patient's board.

The Rev. Jos. Kyle was chosen to preach the annual sermon.

The annual reception given by the association for the benefit of the institutions under its care, will be held December 3rd and 4th, 1891, in Oil City, Hall, Pittsburgh. All donations may be sent to Mrs. H. C. Campbell, 187 Sandusky st., Allegheny.

ETTA L. CLARK, Rec. Sec.

The second meeting of the W. M. A., of Delaware Presbytery, was held at the United Presbyterian church, South Kortright, Thursday, Oct. 15, afternoon and evening.

Meeting opened with devotional exercises conducted by the President, Mrs. M. W. Pressly, of Bovina Center. There were twenty-one delegates present.

While we have not learned of any new societies within the bounds of Presbytery, those who reported in March have been doing good work. Carefully prepared papers were read on the following subjects; "Needs of the Home Mission field," "Responsibility of the church to Egypt." "Responsibility of the church to India," "Zenana Work."

A very practical paper was read on "Mission Band Methods," by the secretary of South Kortright, Miss Louisa Thomas.

The following petition was adopted by the association to be sent to the World's Fair Commission:—We earnestly petition you to do your part to close the World's Fair on the Sabbath, in accordance with the law of God, the rights of man, and the precedents of our American history.

We also petition you to do your part to prevent our nation from becoming a rum seller to the world by the sale of liquors within this national exhibition.

We further petition you to do your part to have the Art department managed according to the American standard of purity in art.

Mrs. Andrews, of South Kortright, was appointed Presbyterial Manager.

It was decided to have but one meeting this year, the fourth Thursday of June.

The following officers were elected: Pres. Mrs. Wade, Kortright; 1st Vice. Pres., Mrs. Heaton, South Kortright; 2nd, Vice. Pres., Miss Maggie Connor, East Meredith; Rec. Sec., Miss Mary A. McKee, Kortright; Cor. Sec., Mrs. J. Stevenson, South Kortright; Treasurer, Miss M. E. Turnbull, Andes.

Adjourned to meet at Bovina Center the fourth Thursday of June, 1892.

J. STEVENSON, Cor. Sec.

Action of the W. M. S. of Beaver, Pa., on the death of Mrs. Ellen Moorehead.

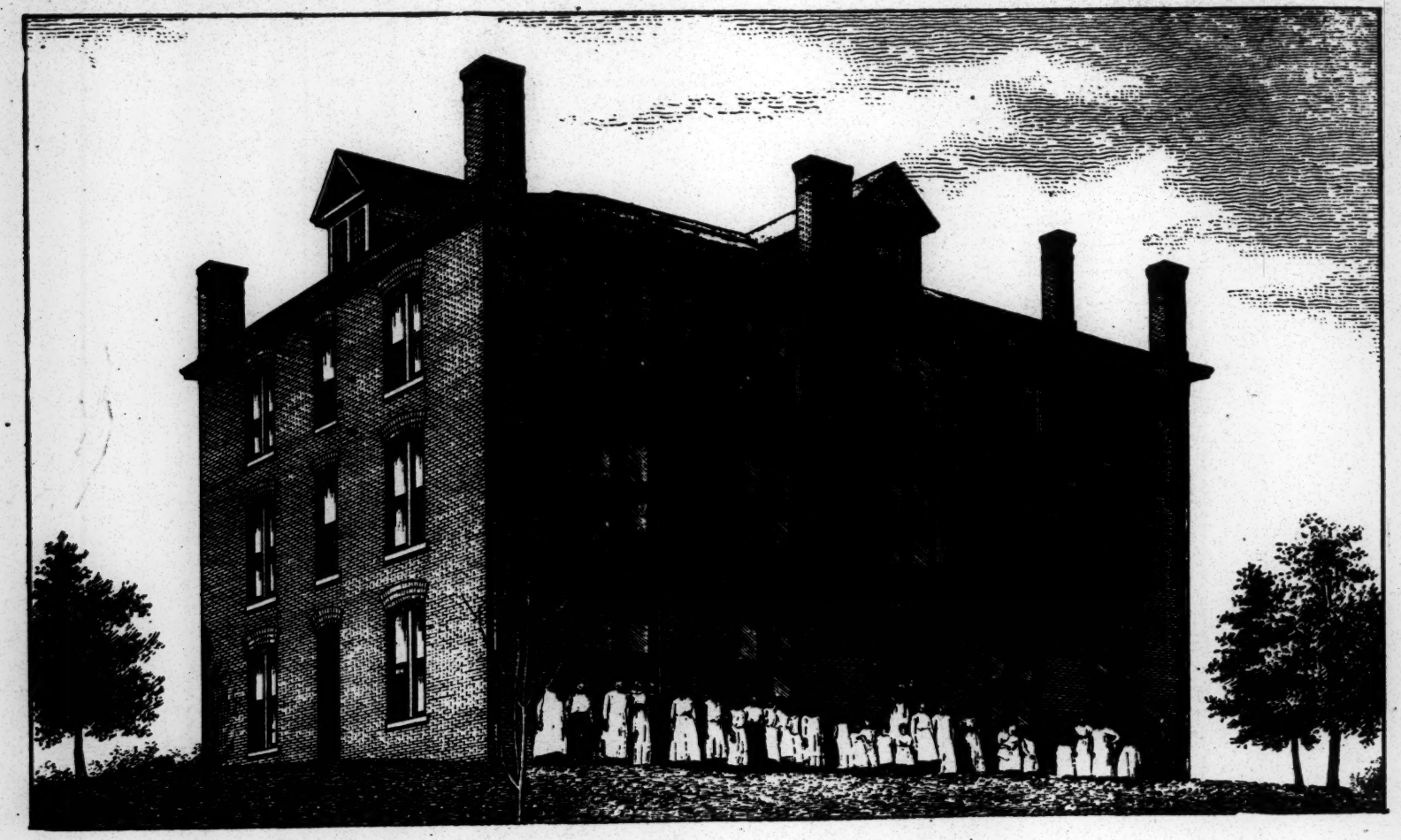
An aged member of this society has been called home. She came among us a stranger, but we soon found that a disciple of the meek and lowly Jesus was in our midst. She loved the cause of Christ a s was manifested by her generous and timely gifts to this society. In the early spring of 1891 she was seized with la grippe, and after lingering long—even months—into the beautiful summer, she at last passed over into the life beyond. In view of this death the following action was taken by this society:

Resolved, 1st, That this call coming to one so lately among us, should emphasize *to us* the call "Be ye also ready."

2nd, That we tender to her loved ones our sympathy and love, with our assurance that this mother gave her full testimony for Christ and her unfaltering trust in Him.

3rd, That these resolutions be placed in our minutes and published in the WOMEN'S MAGAZINE.

COMMITTEE.



LITTLE GIRLS' HOME, KNOXVILLE, TENN.